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# REPORT

SUBMITTED TO THE

Trustees of Cornell University,

IN BEHALF OF A MAJORITY OF THE

COMMITTEE ON MR. SAGE'S PROPOSAL

TO

ENDOW A COLLEGE FOR WOMEN.

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BY ANDREW D. WHITE,

Chairman of the Committee.

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ALBANY, FEBRUARE 13, 1872.

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ITHACA, N. Y.  
AT THE UNIVERSITY PRESS.  
1872.



# REPORT.

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TO THE BOARD OF TRUSTEES OF THE CORNELL UNIVERSITY:—

*Gentlemen*.—The Committee appointed at your last meeting to examine and report concerning the establishment of an institution for the education of women in connection with the University, as well as in regard to any proffer of an endowment for that purpose, respectfully submit the following

## REPORT.

Your Committee began at once an extended correspondence with persons in various parts of the country whose experience in the education of the sexes together, gives their statements value; they also obtained various documents bearing on the question.

But in this correspondence they did not consult the authorities of colleges which had never tried the system. They had before them, already, a long report based on information thus obtained—the report made to the Regents of the University of Michigan several years since—when the subject was first broached in that State. The Regents' committee wrote to a large number of eminent gentlemen connected with the venerable institutions of learning in the older States, and to a very small number of others. The result was what might have been expected. It was as if the Japanese authorities aroused to the necessity of railroads and telegraphs, had corresponded with eminent Chinese philosophers regarding the ethics of the subject, instead of sending persons to observe the working of railroads and telegraphs where they are already in use. Of course, the great majority of responses to that committee were overwhelmingly against the admission of women. It was declared to be “contrary to nature,” “likely

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to produce confusion," "dangerous," "at variance with the ordinances of God;" in short, every argument that a mandarin would be sure to evolve from his interior consciousness against a railroad or a telegraph which he had never seen, these correspondents reproduced against a system of education which they had never tried.

Nor did your Committee think it just to give theories on one side, without giving them as fully on the other. Against the theories of the eminent men referred to, it would be only fair to set those of such men as John Stuart Mill and Henry Thomas Buckle. Such a discussion would have made the report very cumbrous, and it has been judged best to present, mainly, facts and reasoning based on the experiences of those who by practice know something of the matter under consideration.

A subordinate Committee, consisting of Messrs. Sage and White, was therefore appointed to visit leading Universities and Colleges to which young women have been admitted with young men, and to make examination into their various systems, and their results, moral and intellectual.

The institutions visited were Oberlin College, the State University of Michigan, the Northwestern University, near Chicago, the State Industrial University of Illinois, and Antioch College, at Yellow Springs, Ohio, the college in whose work that noble citizen, Horace Mann, gave up his life. The State University of Wisconsin had been previously visited by a member of the Committee; the State Agricultural College of Iowa presented an example too recent to carry great weight; but a valuable letter was received from its President, discussing the subject and stating facts established in a long previous experience.

It was with some surprise that the Committee, even those members whose attention had been long directed to the subject, found how great a body of facts had already been established, tending to the solution of the question in hand.

That there had been much presentation of *theories* on one side and the other, they well knew. Discussions as to woman's mental and moral capacity, her sphere of activity, her equality with man or subordination to him,—theories, physiological, psychological, political, æsthetical and biblical, they were aware, had been presented in endless variety; but they now learned more clearly than ever before that, in this matter, there is a vast body of facts,—the outgrowth of various ideas, upon various soils, in accordance with various systems, under various degrees of freedom.

It seemed their first duty to investigate these facts separately, then to collate them, then to throw any light thus concentrated into various theories and programmes.

First of all it was found that, for very many years, in fact during the

greater part of the century, the education together of young men and young women of marriageable age, and coming from distant homes, has been going on all about us, in the Academies and High Schools of the State of New York and neighboring States, and that not only have no evil results followed worthy to be taken into the account, but that the system has worked so well that it has come to be regarded as natural and normal.

While this practical experiment has thus been going on for many years, under almost perfect freedom as regards boarding, lodging and social intercourse, with no well-watched quadrangles, no system of proctors to restrain the young men, or of matrons to guard the young women, the disputants on this question, on either side, appear to have been straining their eyes in looking deep down into the human consciousness or afar off into the universe at large, to solve a problem which their fathers and mothers, and sons and daughters had done so much already to work out, nay, in whose solution they themselves had taken part.

Among the letters giving results obtained in this field of experience, none certainly is entitled to greater weight than that of the Honorable Samuel B. Woolworth, for thirty-two years the successful Principal of some of the best academies in the State, and of one which, under his management, ranked in many respects the first. It should be added that this direct personal experience of Dr. Woolworth is supplemented by an experience of many years as Secretary of the Board of Regents of the State of New York—a position bringing him into most intimate relations with every academy and high school in the State. His letter is as follows:—

“All my experience in teaching has been in institutions to which persons of both sexes have been admitted—at Onondaga Academy six years—at Cortland Academy twenty-two years—at the state Normal School four years.

“I answer your questions *seriatim*:—

“1. The coëducation of the sexes has been favorable to good order and discipline.

“2. A mutual stimulating influence has been exerted on scholarship.

“3. There have been no scandals—at least not more than may exist between the members of a school limited to one sex, and the outside world.

“4. To most of the academies, and to all of the normal and union schools of the state, both sexes are admitted.”

The letters received from the Principals of the State Normal Schools bear similar testimony. There is one, however, which may be regarded as an exception. The Reverend Joseph Alden, D. D. writes of his five years' experience in the education of young men and young women together as Principal of the State Normal School at Albany, that

“no evil has been experienced here;” but that after an experience of thirty-five years as Student, Tutor, Professor, and President, in six different colleges, his “opinion is *fixed* on the subject that ladies should not be admitted to *our colleges*.”

Doctor Alden gives no facts nor arguments in support of this position, stating that “the grounds of this opinion, if committed to writing, would cover more space than your Committee would care to go over; and I presume that my views of college education differ so materially from theirs, as to render my own premises unsound in their view.”

The Doctor concludes by saying of his Normal School experience, that he “don’t think that it proves anything with reference to a College.”

It is to be regretted that the Doctor does not give the Committee the benefit of the facts and reasonings that have brought him to this conclusion.

It will however be observed by a reference to the letter as given in the appendix, that in neither of the Colleges with which he had been connected had the experiment of the coeducation of the sexes been tried; and while the committee are ready to give full weight to any expression of opinion by one so justly respected, even though unsupported by any actual experience, and at variance with his acknowledged experience in the State Normal School, they think that it should be very carefully compared with that of the other Principals of Normal Schools in the State.

But before giving their testimony, which is without exception favorable to coeducation, a point should be specially noted in regard to the analogy between the instruction in the State Normal Schools and the Colleges. Dr. Alden asserts his belief that this analogy is too remote to form the basis for a sound inference in favor of admitting young women to College.

In the absence of any arguments or presentation of facts by the Doctor to support this statement of opinion, the committee are left to their own unaided reason on the subject, and they can only say that argument from successful coeducation in Normal Schools to successful coeducation in Colleges and Universities, seems to them logically irresistible. In both cases the students are of marriageable age, and from distant homes,—in both cases great freedom is allowed, though in this matter the argument is, *a fortiori*, for success in education in the Colleges, rather than in the Normal Schools, for the Colleges generally have dormitories under some little control, while the Normal Schools generally have none. Besides this, if there is any force in the argument so often urged in favor of classical education, that it gives refinement and higher culture, still stronger is the argument in favor of successful coeducation in Colleges, rather than Normal Schools.

From the testimony of the other Principals the following extracts present fair examples.

Principal Sheldon, of the State Normal School at Oswego, writes of coeducation:—"I think the influence is good on both sexes, socially, morally, and intellectually. My experience in all grades of schools below the university has confirmed me in this opinion. This experience has led me to feel that it would work equally well in the university. Of this, however, I cannot be so confident, as the conditions here are somewhat changed. I am now making a practical experiment in this direction by sending my own daughter to Michigan University."

Principal J. W. Armstrong, D. D. of the State Normal School at Fredonia, writes:—"My observation shows that the morals of students of either sex deteriorate, apparently, in proportion to the rigor of the separation of the sexes. The same is true of their delicacy of feeling, their sense of honor, and their love of truth.

"In all mixed seminaries and academies where social intercourse of the sexes was either forbidden or largely restrained, the ladies lost in prudence, delicacy, and truthfulness, even faster than the gentlemen.

"For many years my views of school government have been much more liberal than the common practice would justify. In this Normal School I allow, and *even encourage*, all the freedom of intercourse between the sexes, which would be allowed in a well-regulated family. This has been tested for two years. The results are good in the recitation-room, where they mingle as they choose on the seats; in the halls, where they communicate freely as at home; in the boarding-places, where they have only the same restrictions. They visit, walk, and ride out together, out of recitation hours, whenever and wherever they please. The results are, they study better, are more polite, *visit far less, walk and ride together far less*, than when restrained, and *never under imprudent or objectionable circumstances*.

"We have the most orderly, studious, and happy school I ever was in.

"In Genesee College the results were good, though the restrictions were too many to allow the best results.

"All my experience and observations have confirmed my earlier faith in the sense and virtues of the youth of the land who attend our schools, of the necessity of the two sexes exerting reciprocally their influence upon their development, in order to obtain the best results, and of the fact that nine-tenths of all the irregularity and disorder in our Colleges arises from the establishment of an arbitrary and unnatural state of society among the students.

"I have written you in great haste and candidly."

It will be seen that Dr. Armstrong's experience extends both to Colleges



and Normal Schools, and that while arriving at an opposite conclusion from that reached by Dr. Alden, he does not hesitate to support it both by facts and arguments.

Says Principal Hoose, of the State Normal School at Cortland:—

“My immediate personal observation and experience cover about eight or ten years of college life where both sexes recited together and attended college upon an equality of privileges.

“I saw no harm, but good results; scholarship was as good, conduct better in regard to roughness, etc., than when the sexes were separated.

“My opinion, based upon general experience, observation, and principles is in favor of the admission, etc.”

Prof. J. W. Dickinson, of the State Normal School at Westfield, Mass., says:—

“There is always a state of uneasiness among boys and girls when they are collected apart from one another. This is clearly seen in our colleges and young ladies' seminaries. The presence of young ladies exerts a restraining and refining influence over young men, and the presence of young men exerts an influence that tends to give strength and dignity to the characters of young ladies. We have had no trouble arising from the association of the two sexes in our school.”

From these statements, from an overwhelming body of other testimony, and from what may be observed all about us in nearly every town in the State, it will be seen that the successful education of youth of both sexes—of marriageable age—coming from distant homes, left to themselves almost entirely as to their choice of homes and associates, guided by their own judgment as to social intercourse and general conduct, is a *fact*, a fact not confined to recent experience, not restricted to a narrow territory, but a fact of many years' standing, a fact established in nearly every county of this and neighboring States.

It may, however, still be claimed that there is no analogy between instruction in Academies, High Schools and Normal Schools, and instruction in Universities and Colleges; or in other words, that human nature in persons studying algebra, geometry, languages, and natural, moral and mental philosophy, in an institution called an Academy or Normal School, is not the same as in persons of the same age pursuing the same general lines of study, in an institution called a College or University.

The simple statement of the proposition would seem to carry its own refutation; but let it be conceded. The Committee pass to the facts established in the Colleges and Universities themselves.

The system of educating young men and young women together in Colleges and Universities is very much more recent than their coëducation in Academies and High Schools.

The causes are not difficult to find; one is simple matter of history. The Colleges of this country inherited a semi-monastic system from those of the mother country. Those of the mother country inherited many controlling ideas of their system from times before the Reformation, when Universities were almost entirely in the hands of a clergy, vowed to celibacy.

The Colleges and Universities have been far less amenable to public opinion than Academies and High Schools have been, the latter being controlled by men taken from the communities in which the schools were situated, and representing the average common sense of those communities; the former more by Faculties, bred mainly in the traditional ideas, and of Trustees, too remote to feel warranted in making radical changes.

Under such a system, mandarinism is almost inevitable. The traditional studies, the traditional modes of government, the traditional habits of thought will naturally be regarded as the only sound and safe; they will be argued for and fought for to the last by every graduate honored by a degree, and every mandarin glorified by a button.

Still, justice must be done the older colleges, by saying that some of their greatest men have been hopeful as to the education of both sexes together.

In the letter of President Mark Hopkins, of Williams College, to the Committee of Regents of the University of Michigan, written in 1858, occurs the following passage:—

“The question you put me is one of no little interest. \* \* \* There are difficulties and embarrassments connected with it, still my impression is that the advantages connected with our higher institutions for young men, might be shared by young women to a great extent, with great advantage to both. Probably the course of study should not be the same throughout, but in many things there certainly could be no objections to the continuance of that association in study, which is begun at the common school; and there would be many advantages from it. The difficulty would be social; if intercourse of the classes and aside from study could be properly regulated, it would work well. That would depend much on the arrangements you might be able to make, and on the tone of sentiment in the community. \* \* \* My impression is that you might try the experiment safely, and I hope you will do so.”

A letter from the venerable President Nott, of Union College, to the same Committee, at the same period, dwells on the wide prevalence of the theory, that difference of sex necessitates separation in education, on the difficulties and dangers, on fears “that what is gained to manners by diminished rudeness in one sex, would be more than counterbalanced by

loss of native modesty in the other." In another letter, written to the trustees, he says:—"I would like to see the experiment tried under proper regulations, \* \* \* and were I at the head of a University in Michigan, and public opinion called for the trial of the experiment, I should not oppose obedience to that call. Corporations are always conservative; it is their nature not to lead, but to follow public opinion, and often far in the rear. That it will not be approved by college corporations generally, may be taken for granted."

This latter prediction, the correspondence of the Board of Regents proved true. An overwhelming opposition is shown by the letters from the authorities of nearly all the older colleges.

It was thought by the writers that the results would be "demoralizing;" that "young men would lose a proper sense of the dignity of their own pursuits;" that the results would be "degradation" and "corruption;" that "it would deprive both sexes of the cultivation peculiar to each;" that "the delicacy of female character would be destroyed;" that "common morality would suffer;" that "it would tend to unwoman woman;" that "the success of the measure would produce confusion;" that "to confound the higher education of the two sexes, would lead to lamentable consequences;" that "the effects of such a system would probably be to give them false ideas of life in general and of their particular spheres, than which nothing could be more injurious in the forming stage of character;" that "a present and local popularity might be gained, but at a fearful ultimate expense and the disapprobation of men of science and learning throughout the country."

These statements of theory have an interest; but as they are confessedly not based on observation, they seem to your Committee to be entitled to the same weight, and no more, that is given the testimony of theorists on the opposite side who seem to suppose that all evil is to be banished, all passion subdued, and a millenium of pure thoughts and good manners immediately brought in by a breaking down of the barriers which now divide the sexes in advanced education.

From these statements of theories we turn to recitals of facts.

The first college visited by the Committee, was Oberlin College, Ohio. There were found a very large number of students of both sexes. For the young men, dormitories were provided on the usual plan; for the young women, a large and well-appointed building with matron and assistants, but the increasing numbers of students have obliged the college authorities to allow both young men and women to board in families in the town; the same cause has also led the authorities to admit young men in large numbers to the privileges of the dining hall. Your Committee

dined in the college hall with two hundred students, about half of whom were young men, and half young women. The order was excellent—the appearance of all neat and cleanly. The young men and the young women sat at the same table, on opposite sides; the conversation was quiet; there was throughout, an air of refinement which the member of the Committee more familiar with college life has never seen at a table frequented by men alone.

In the recitation rooms a similar result was observed. They seemed decidedly more orderly than those in which young men are educated by themselves. Recitations were attended in different branches of mathematics, and in ancient and modern languages. The young ladies, while showing self-possession, appeared refined, quiet and modest. Their exercises were in all cases performed as well as those of the young men, and in many cases better.

The Committee visited the students in their rooms to get at their ideas; they also talked with citizens of the town. The general statement was that the results had been good,—that the evil results, so generally prophesied, had not been seen,—that the system appeared to work well.

In the light of his experience, the President of the institution, the Reverend Dr. Fairchild, states that “the proportion of young ladies has not for many years fallen below one-third, nor risen above one-half, except during the war, when the ladies predominated in the ratio of five to four;” that the present number of students is about one thousand, but that the greater part of these are in what ought to be called a preparatory department; that in the college course proper the proportion of ladies to gentlemen has risen as high as one to four, but that it now stands as one to ten; that the boarding-halls having been found insufficient, students have been allowed to board in families; that “the special discipline of young ladies is committed to the Lady Principal, assisted by a ladies’ board of managers composed in general of wives of Professors in the College. The advice of the College Faculty is sometimes taken, but the young ladies do not come before them for discipline.”

There are no monitors, “but each one makes a weekly report of success or failure in the performance of prescribed duties. Young ladies boarding in families have their reports countersigned by the matron of the house, who is, in a degree, responsible for the conduct of her charge.”

The association of the young men and women outside of the class-room is regulated as experience seems to require; some provision is made for social intercourse, visiting is allowed under rules dictated by common sense.

A very useful element in the preservation of proper relations between

the two sexes is found in the presence of brothers and sisters, who are of course mutually sensitive as to anything that would tend to degrade each other.

The social culture is found valuable. "To secure this, the student does not need to make any expenditure of time, going out of his way or leaving his proper work, for the pleasure or improvement resulting from society. He finds himself naturally in the midst of it, and he adjusts himself to it instinctively. It influences his manners, his feelings, his thoughts. He may be as little conscious of the sources of the influence as of the sunlight or the atmosphere; it will envelope him all the same, saving him from the excessive introversion, the morbid fancies, the moroseness which sometimes arise in secluded study,—giving elasticity of spirits and even of movement, and refinement of character not readily attained out of society. It seems desirable that our young men especially should enjoy these advantages during the period of their course of study, while the forces that form character work most efficiently."

It is also declared that good order is greatly promoted. There have been no difficulties in the college dining-hall.

"There has been an entire absence of the irregularities and roughness, so often complained of in college."

The Committee cannot but consider this a crucial test. The Oberlin College table is probably the only one on the continent of which this can be said.

The system promotes morality. "Evils that might be tolerated in the shape of drinking saloons and other places of dissipation, if young men only were present, seem intolerable when ladies are gathered with them."

As to ability to maintain an excellent standing in college classes, Doctor Fairchild declares that during his own experience as professor—eight years in ancient languages, Latin, Greek, and Hebrew,—eleven in mathematics, abstract and applied,—and eight in philosophical and ethical studies—he has never observed any difference in the sexes as to performance in the recitations. He is careful to state, however, that he does not at all believe or consider that it follows from the above that there are not great differences in mental and moral characteristics between man and woman, fatal to the theories of those known as "strong-minded women."

As to health it seems best to give his own words:—

"Nor is there any manifest inability on the part of young women to endure the required labor. A breaking down in health does not appear to be more frequent than with young men. We have not observed a more frequent interruption of study on this account; nor do our statistics show

a greater draft upon the vital forces in the case of those who have completed the full college course. Out of eighty-four young ladies who have graduated since 1841, seven have died—a proportion of one in twelve. Of three hundred and sixty-eight young men who have graduated since that date, thirty-four are dead, or a little more than one in eleven. Of these thirty-four young men, six fell in the war, and, leaving these out, the proportion of deaths still remains one to thirteen. Taking the whole number of gentlemen graduates, omitting the theological department, we find the proportion of deaths one to nine and a half; of ladies, one to twelve; and this in spite of the lower average expectation of life for women, as indicated in life insurance tables. The field is, of course, too narrow for perfectly conclusive results; but there is no occasion for special apprehension of failure of health to ladies from study.”

The Doctor also alludes to the fear so often felt that under this system “the young men will become frivolous and effeminate, and the young women coarse and masculine.” As regards men, he says:—“We have found it the surest way to make men of boys, and gentlemen of rowdies.” As to the young women, he says;—“You would know whether the result with us has been a large accession of coarse, ‘strong-minded’ women, in the offensive sense of the word; and I say without hesitation, that I do not know of a single instance of such a product as the result of our system of education.”

To show that the system of joint education “does not bewilder woman with a vain ambition or tend to turn her aside from the work which God has impressed upon her entire constitution”—that is, the duties of a wife and mother, it is stated that “of the eighty-four ladies who have taken the college course, twenty-seven only are unmarried, and, of these, four died early, and of the remaining twenty-three, twenty are graduates of less than six years standing.”

In answer to the question whether young people will, under such a system, form such acquaintances as will result, during their course of study or after they leave college, in matrimonial engagements, the Doctor says:—“Undoubtedly they will, and if this is a fatal objection, the system must be pronounced a failure. The majority of young people form such acquaintances between the ages of sixteen and twenty-four, and these are the years devoted to a course of study. It would be a most unnatural state of things if such acquaintances should not be made.”

He then says, very pertinently:—“The reasonable inquiry in the case is whether such acquaintances and engagements can be made under circumstances more favorable to a wise and considerate adjustment or more promising of a happy result.”

Finally the subject of immoralities and scandals is taken up. The Doctor is understood to assert that sporadic cases of scandal may occur, as has happened in the most carefully guarded seminaries under the old system, and even in monastic institutions, but that this is all that is to be feared.

The address from which the extracts are made, closes with the following words :

“ In concluding this statement, permit me to say that I have no special call as an apostle or propagandist of this system of education. The opinions set forth are such as with my limited experience I am compelled to cherish, and when called upon, as now, I cheerfully express them.”

The Committee feel bound to add that these words seem in accordance, not only with the entire spirit of the report itself, but also with all the facts obtained by them at Oberlin.

The Committee next visited the State University of Michigan. Here young women were admitted about four years since. The system is the opposite of that at Oberlin. There is no preparatory department, there is no building set apart for the young women, they are left free to choose their own boarding-houses and form their own associations as they see fit. During the first year after young women were admitted, there was but one who availed herself of the privilege; there are now sixty, and this number is about equally divided between the Colleges of Literature, Science and Arts on the one side, and the Colleges of Law and Medicine on the other. Young men and women attend lectures and recitations together, except in the Medical College, where separate courses are provided.

The general testimony was in favor of the new order of things. Some individuals in the Faculty and many citizens whose opinions are entitled to respect, still declared themselves disbelievers in the system; but their position was based upon general principles and no fact was adduced in support of it.

On the other hand the sub-committee found that the leading mathematician in one of the classes, who had carried off a prize over the whole class, for solving a difficult problem which had been presented, without finding a solution for several years, was a young woman. They were also reminded that one of the best Greek scholars in the institution for many years was a young woman; and the class exercises generally showed that the young women were not at all behind the young men. There was also obtained from the Professor of Natural History, Dr. Winchell, a very ingenious and careful table of statistics regarding the study of botany.

This table, which is appended to the report, aims to show the relative proficiency of young men and women; and then, without regard to sex, of

students in the classical course, students in the course where Latin is studied, but not Greek, students in the scientific course, and some others. The results were obtained by a careful award of marks in a given scale, upon a written examination held in June, 1871.

The points on which the comparison was made were two, viz:—The subject of botany itself, and style in writing etc. In the comparison as regards botany itself, “all young women” stood first on the whole list; all young men stood eleventh. In the comparison as regards style etc., “all young women” stood first, and “all young men” seventh. The average standing in botany on a scale of 100 was 93 for the young women, against 70 for the young men. In orthography the mean number of words mis-spelled by the young women was 1.91, and by the young men 4.95. The proportional number of words mis-spelled was for the young women 22, for the young men 56. In every respect the young women gained the victory.

The Committee also heard in the classrooms recitations in the languages by young women, showing as much clearness and vigor as those by young men.

They conversed with some of the young lady students and were most favorably impressed by their quiet dignity, modesty and refinement. The testimony of these, as regards danger to health from collegiate study, was that though there had been occasional cases of injury from overwork, the general health of young women in college is quite as good as that of young women out of college.

As to trouble arising from the mingling of the two sexes in the university town, there has been less social intercourse between the young women and young men, than between the latter and the daughters of citizens in the town, not in college; the young ladies seem to be quietly on their guard against receiving too much attention from students of the other sex.

As to order, Professor Frieze, formerly the honored acting President of the institution, than whom no one could be more careful and conscientious in a statement of the kind, writes:—“One fact may be of interest. The janitor of the recitation building, who has been in service four or five years, has repeatedly said, and still says, that the conduct of students in that building in moving from room to room, and especially in passing up and down the staircases, is very greatly improved. They are almost free from crowding, shouting, etc.,—the old complaints. He is sure this increased gentleness in manners is due to the presence of the ladies; having noticed frequently the effect of their presence in the halls.”

One of the members of your Committee, during the visit to that University, was under circumstances very favorable to the formation of a cor-



rect judgment on this point. For five years, during the period before the admission of young women, he was in daily familiar intercourse with the students of the institution as a Professor. He can hardly be mistaken in the belief that there has taken place a decided change for the better, as regards student manners in the recitation rooms, and in personal neatness and tidiness.

As to the general effect, Professor Cooley, of the Law Department, Chief Justice of the State, and a resident near the university grounds, writes:—

“The admission of women has scarcely caused a ripple on the surface of university matters. \* \* \* From the moment the thing became an accomplished fact, it has been to every one here a matter, I may almost say, of entire indifference. As yet I have witnessed no evil results whatever. You are misinformed if you are told that the standard of admission is lowered; the tendency has been in the other direction.”

Other valuable letters might be given, from members of the Michigan University Faculty, but these are selected because the well-known judicial fairness of the writers, places them beyond cavil.

The University of Michigan should not be dismissed before alluding to one more point of great importance. The general testimony was, that the young lady students were more *conscientious* in study than the young men, and that this was the main cause of their remarkable success in every class and study.

The next visit was made to the North Western University, at Evanston, near Chicago, an institution largely endowed, and under control of the Methodist Episcopal Church. Here the ladies' hall was visited, and the experience of the President and several members both of the governing and instructing bodies obtained.

The experiment did not seem to have been so fully tried as at the establishments previously visited; but the universal testimony was in its favor.

Meeting the instructors and lady students, socially in their hall, and setting with them at their table, it was evident that the last charge in the world which any sane man could think of bringing against them, would be lack of feminine dignity, refinement, modesty or delicacy.

The next visit was to the Illinois Industrial University, at Champaign, Illinois, about 130 miles south of Chicago. This is one of the recipients of the United States land grant, and is progressing in a manner most satisfactory, under the presidency of the Honorable John M. Gregory, formerly the very successful Superintendent of Public Instruction in the State of Michigan.

The same absence of the evil results so long predicted by theorists, the

same good found elsewhere, under the system of joint education, was found here. Many interesting facts regarding this institution have to be omitted for lack of time.

The final visit of the series was to Antioch College, at Yellow Springs, Ohio, the institution noted as the place where the final work of Horace Mann was accomplished.

Here a system is established more akin to the restrictive system at Oberlin, than the free system of the University of Michigan; there are separate halls for the two sexes, and the young ladies' hall is kept under careful supervision.

Visits to the recitation rooms showed that the young women were quite equal to the young men as regards native ability and conscientious study.

In the dining hall both sexes were found together, as at Oberlin, and the code of dining-table ethics was evidently superior to that which generally exists when a great body of young men take their meals by themselves. Nothing could be better of its kind than the bearing of the young women. Here, too, there was an utter lack of those masculine or semi-masculine characteristics, that want of refinement and feminine modesty which has been predicted by the theorists.

A written statement to the Committee by the present President, the Reverend G. W. Hosmer, D. D., contains much information of interest.

He says:—"I have been President of this College for five years. Of the one hundred and seventy students—about the average number in attendance in all departments—one-third have been women, and the average age of all our students has been twenty years, nearly. In this institution both sexes have been received from the beginning with Horace Mann, eighteen years ago.

"My personal knowledge for five years, and what I have known of the institution from its beginning, make me say confidently that the experiment has been successful.

"You ask for my opinion as to the effect of coëducation upon the intellectual progress, and upon the character and conduct of the young men, and also upon the progress, character and conduct of the young women.

"I think the young men have not been hindered, but rather quickened and urged forward in study; and as to character and conduct, I am sure they have been improved; rendered more orderly, gentle, and manly; and I think the young women have studied with more earnest and stronger purpose, and with us, I am sure their character has not suffered, but rather in character and conduct they have been benefited. On the whole, I think our young men have been made more gentle, and our young women stronger and more earnest, by being members of the same institution, and meeting in the recitations.

“You ask me next, if, on the whole, I think the coëducational plan is advantageous to the community, or otherwise. I consider that better, more thorough education of women is vital to the welfare of society, and I think that the coëducation plan, with a large elective privilege in taking studies, is a sure way to such better and thorough education.

“Lastly, you ask me if it be better to have separate lodging-houses and rules to regulate the conduct of the young men and women; or to leave them to their own sense of right and of propriety.

“We have a separate building for the young women, and a matron who lives with them, making family life as nearly as can be; and we have rules to prevent indiscretion, so that I think that it is true that our young people, while they enjoy in a large measure the intercourse of home life, are held from dangers more securely than they could be in the usual order of American society.

“I asked Horace Mann, the year he died, if he regarded his experiment of coëducation a success: ‘Yes,’ he said, ‘but the success has been more by a care and vigilance brought as near to omniscient supervision, as it is possible for man to bring them.’

“We too, have been careful, but not *severely scrutinizing*, and I think that our young people enjoy their student life more than is common in colleges. Our institution is more like a home than any institution can be, in which one sex is admitted.

“In a city where the young men and women could live widely separated in the homes, and only come together in the recitations, there might be no need of many regulations, but if the institution be in a town or village, I should think there must be separate halls for the young men and young women, and judicious regulations, and a parental watchfulness.”

The Agricultural College of Iowa was not visited, but the following letter from its President, the Honorable A. S. Welch, formerly Principal of the State Normal School of Michigan, and for a time Senator of the United States, from the State of Florida, seems especially valuable.

“I have had charge of two State institutions, to both of which young men and young women are admitted. One of them is, as you may remember, the State Normal School of Michigan, the other, this College, which was opened in the spring of '69. Michigan Normal School comprised about two hundred young women and fifty young men, all of whom found board in the different families of the city.\*

“In this institution we have about fifty young women and one hundred and fifty young men, most of whom board in the same hall, the ladies having rooms in the wing of the same building.

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\* Ypsilanti, a town with about half the population of Ithaca.

“The executive charge of these two institutions has given me sixteen years of observation and experience in the coëducation of the sexes, and I am *unqualifiedly* in favor of it.

“First, I am sure that the effect of the system on the intellectual progress and on the conduct and character of both the young men and the young women, is, *in every well regulated institution*, safe and salutary.

“Second, all the results I have reached warrant the belief that the collegiate education of young men and young women in the same classes, *is* advantageous to the community. Apart from the experience I have had, I do not see how the isolation of one sex from the other during the period given to higher education, can secure a better scholarship, or more refinement of manners or greater purity of morals.

“Of course there will be trouble in the government of colleges which admit both sexes, but such troubles will, I believe, be less serious and more easily managed than the rougher ones incident to Colleges conducted on the plan of sexual isolation.

“If young ladies attending college find their homes with the better families of the city, their intercourse with the young men may be left largely to their own judgment and to the influences which such families will naturally have over them, but if circumstances compel you to gather them into a boarding-hall, they should, it seems to me, be put under the immediate supervision of a competent matron, and their social intercourse with the young men be limited to certain hours. They will help, rather than hinder the good order of the recitation room.”

It seems now advisable to find what light may be thrown upon the subject of our investigation by a collation of the various facts obtained, and of the reasonings to which those facts have given rise; and first, as to its effects on the present body of students.

#### EFFECTS ON YOUNG MEN.

As to the effect on character and manners, there seems no exception to the rule that the admission of young women to Colleges and Universities, thus far, has tended to refine the young men; from the declarations of such men as Presidents Fairchild, Hosmer and Armstrong, down to the plain statement of facts by the janitor of the University of Michigan, the testimony on this point is concurrent.

The question may be asked, “Is this a healthful refinement?” It would appear to be so. It is just what is sought for young men in the world at large. Nothing is more universally acknowledged to be a blessing to young men in society, than association with young women whose thoughts and pursuits are of an ennobling kind. That the women enter-

ing a University will be of this class, is in the nature of things. No frivolous young woman, no mere petted and spoiled beauty of a season will be likely to wish to undergo the moral restraint or mental labor demanded in such a course, and if such an one were to enter from caprice, she would be certain to depart soon. It was once said with authority, of a noble and educated woman:—"To know her, was a liberal education," and within a month, one of the most noted divines and thinkers in this country, a man not at all an advocate of what are known as "woman's rights," has stood up and declared his very great indebtedness to two women of noble gifts of heart and mind.\*

But will this refinement be gained at the cost of manly qualities? As to this we might balance theory against theory. If it be argued, *a priori*, on the one hand, that much association with young women is likely to make young men take on some unmanly qualities, it can be just as strongly argued on the other, that the association is likely, while increasing refinement, to bring out the distinctively manly qualities.

There is truth, undoubtedly, in both these arguments; men may lose their roughness and boorishness and loud self-assertion, while they increase their self-respect, manliness and true bravery; and the testimony of Doctors Woolworth and Armstrong, and Fairchild and Hosmer, shows clearly that this latter statement expresses what has taken place where the experiment has been fairly and fully tried.

And the recent history of this country affords a valuable commentary on these statements. From no Colleges did a more hardy, manly, brave body of young men go into our armies than from Oberlin and Antioch.

By that the charge of *effeminacy* is effectually dispelled.

Still another important question relates to the effect of coeducation on young men, as regards devotion to study. On one side, it has been argued that the presence of young women would tend to divert young men from close attention to study—that it would arouse thoughts more powerful than the love of learning. On the other side, it has been argued that the desire to appear to good advantage before the young women will prove a powerful stimulus to the young men, and also that the *conscientiousness* of women in study, will certainly elevate the general tone of scholarship.

The facts, as stated by the gentlemen already referred to, and as observed by your Committee, decidedly favor the latter argument.

The next question naturally is, what is to be the effect on those it is purposed to introduce?

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\* Doctor Hedge, in a recent speech at Boston.

*THE EFFECT ON YOUNG WOMEN.*

The first question naturally regards the effect on *physical health*.

On one side, appear those like that eminent authority, Dr. Clark, of Boston, who think much close study, at the time usually assigned to a college course, hurtful. These say that they are frequently called upon to treat diseases permanently injurious to body and mind brought on young women by too close application to study at this period of life.

On the other side are the statistics given by the President of Oberlin College, and the answers given the Committee by the lady students themselves, at the University of Michigan, which seem to show that the health of the young women is quite as good in college as out of it.

The deterioration in the health of American women is without doubt one of the most serious among modern social problems. It outweighs in real importance, vast masses of questions usually claiming far more attention.

That some of this deterioration may be due to close application to study is possible, but the numbers of those who have ever closely applied themselves to study is so very small, compared with the number of those in broken health, that, evidently, search must be made for causes lying deeper and spreading wider.

The want of success in grasping and presenting these causes hitherto by men, seems to show that there should be brought to the question the instinct, the knowledge, the tact of woman herself, and it would seem that, for this, she has need of a system of education to give the mental strength required for searching out those causes, and grappling with them.

More than this, it would seem that if the cause lies to any extent in want of knowledge of great principles of health, or in want of firm character to resist the inroads of certain vicious ideas in modern civilization, a change of woman's education from its too frequent namby-pamby character, into something calculated to give firmer mental and moral texture, would help, rather than hurt in this matter.

While the Committee do not think this injury to health so likely to be increased as diminished by the system of education proposed, they hold that very careful provision should be made for the development of physical strength commensurate with mental strength.

Any college building erected for women should be planned with special reference to the health of its inmates. Sun-light should be admitted to every room and copiously; the most effective system of ventilation should be adopted; there should be a well-equipped gymnasium, and provision should be made for work in the botanical and general gardens, and for amusements.

Physiology and hygiene should be among the subjects absolutely required in every course of study.

In the general system of studies, the Committee believe that stimulus, in the way of competitive prizes, should not be brought to bear, to any considerable extent, on the young women. If any quality in their work at the various College, as submitted to the Committees, appears more clear than another, it is conscientiousness; and this is far more effective than emulation in its direct influence, and more responsive to considerations of health.

With such provisions and precautions, it is not likely that a body of young women would be more injured by study in the College proposed than by the aimlessness, listlessness, luxury and relaxing modes of physical and intellectual life common among young women who make no endeavor after a higher and better education.

But another class of effects claims attention—effects on *character and manners*.

By one side it is argued that the proposed system will probably injure the dignity, modesty, refinement and delicacy of young women,—that it will give a masculine tone.

By the other side it is argued that association, under proper restrictions, with young men engaged in scientific and literary pursuits makes any young women feel, more than anything else, the necessity for womanly dignity and self-control, at the same time that it brings out more clearly the value of that refinement and modesty which all young men prize so highly.

That there may be some danger to certain classes of women shallow in character and weak in mind is not unlikely, but, of all women, these are the least likely to involve themselves in the labor of preparation for the university or of going on with its courses of study.

As to the good effect on the women who have actually entered the colleges, the testimony is ample. The Committee in its visits found no opposing statement either from college officers, students of either sex or citizens of university towns, and all their observations failed to detect any symptoms of any loss of the distinctive womanly qualities so highly prized.

Nor have they found that those who have been thus educated have shown any lack of these qualities in after life.

On the contrary, it would be hard to find a body of women combining these qualities more nobly than the matrons of this State and surrounding States, who have graduated at the Academies and Normal Schools. These qualities they have, by the agreement of all observers, in a very much

higher degree than the women of countries where a semi-conventual system of education is adopted.

It may be said that they must come in contact with vulgarity in words and actions, and so be injured. This, it is believed, will be rare indeed. There would at once be brought to bear a common law, a stringent code not made by any Trustees or Faculty, but none the less effective. It would be enforced by the great body of students,—and summarily. Should any boor so far forget himself, as to say or do what could be construed into an insult to the young women present, there would certainly be a sufficient number of brothers, friends or admirers of the injured parties, to take such measures as the case might demand.

And here, it may be added, would be one of the good influences on the young men. Nothing is more disheartening to those in charge of Colleges, than to find profanity and obscenity, on the part of a wretched minority, tolerated by the great body of students, simply because all are men, and, by common consent, among men a man may say what he pleases.

By the admission of women the point of honor in this respect is at once changed. Words and actions before unchallenged would now be necessarily forbidden by the great body of students themselves, and such edicts would be enforced.

With the aid of a few words of common sense to young women by their matrons, and to the young men by their Professors, there would be created a right sentiment in this respect, powerful enough for all emergencies; and it is believed that women would be subjected to far less annoyance from vulgarity in the University, than they constantly have to encounter in the streets or conveyances of any town or city.

It seems necessary before closing this discussion as to the effect on woman by this plan of education to allude to an argument often presented, that as woman's sphere of duty is different from that of man, her education should be different. The most natural argument from analogy would seem to destroy this position. While the physical and material duties of woman differ widely from those of men, her physical nutriment and the ordinary conditions of sound physical health are the same. The simplest analogy would lead us to the conclusion that the intellectual nutriment, and the conditions of sound mental health should be the same.

Under every roof in the land, we see persons of different sexes in the household, preparing themselves by the same diet for their different functions and duties. It would seem then that, no matter how great the difference may be between the intellectual duties and functions of the two sexes, it does not at all follow that there should be a difference in the general preliminary mental food. As the bodies of men and women are built



up by the same food, whether vegetable or animal, so it would seem that their minds and hearts and souls are to be built and beautified by the same moral, mental and æsthetical food.

The very statement of this argument shows that the same education of both sexes does not lead to any usurpation of unnatural functions, social or political, by women. It would rather show that such education, by its proper development of mind and heart and soul in women, would most surely lead to her taking that very place, and discharging best those very duties, whatever they may be, which the Creator has appointed her.

Even if the most restrictive theory of woman's duties be accepted,—even if it be allowed that her only duties are those of a well-ordered household,—would she not be fitted better for her duties as the mother of future generations of citizens by courses of study large and broad, than by the unutterably inane instructions of the great majority of our ladies' boarding and "finishing" schools?

The noble institutions of comparatively recent creation for the education of young women separately, like Vassar College and Wells College seem to support this general line of argument by facts. The great acknowledged value of these institutions arises mainly from the fact that they have broken away from the traditions of the boarding and "finishing" schools, and have provided thorough, substantial courses of instruction more like those aimed at in our best colleges.

While the admirable character of these Colleges, and the excellence of the work they are doing and will continue to do, will, doubtless, be to many an argument that young women can be most satisfactorily educated by themselves, it will be no less strong an argument for the position that, in the main, the best studies for developing the most worthy culture in young women, are identical with those required for young men.

The question now arises as to the

#### EFFECTS COMMON TO BOTH SEXES.

First of these is the possible formation of acquaintances likely to ripen into matrimonial engagements.

The facts conceded by President Fairchild, on this point, and his reasons based upon them have been given, and seem convincing; the Committee think that the argument may be stated in yet another way. Granting the possibility or probability of such engagements, the question comes up practically :—"How do young men and young women form such engagements *now*?"

It is matter of notoriety that these engagements—the most important of life,—are, as a rule, formed with less care, foresight and mutual knowledge,

than any other. Choice is determined by mere casual meeting, by an acquaintance of a few weeks, by winning manners at a ball, by a pleasing costume in the street, and at the best by a very imperfect revelation of those mental and moral qualities which are to make or mar the happiness of all concerned. Should such engagements be formed in a University where both sexes are educated together, they would be based upon a far more thorough and extended knowledge, upon an admiration of a much higher range of qualities, and upon a similarity in taste and temper, which could not be gained elsewhere.

Every one acquainted with life in our larger and better Colleges and Universities, knows that nowhere do men more surely value each other for real and substantial qualities and attainments. Nowhere is the merely dressy man in lower estimation; nowhere is the thorough scholar, the ready writer, the powerful orator, more highly regarded; nowhere do wealth, family influence, intriguing, caballing, avail less; nowhere do earnest purpose and good work avail more.

Certainly the choice of a companion for life made in such an atmosphere cannot be less safe than that which is made under the present system in the world at large. If any theorist objects, with some force, that these attachments between students of either sex, would so fill the thoughts, as to leave no place for study, the testimony already laid before the trustees shows that practical educators find that these same attachments act as a powerful stimulus to study.

And it should be remembered here, that under the present system of separate education, attachments are frequently formed, engagements made, and the resulting correspondence kept up, and yet that this has never been considered a disturbing element in American education. On the contrary it has been generally found that young men have been steadied thereby.

• Another class of effects has sometimes been feared—illicit attachments. Careful and confidential conversation and correspondence with men in position to know fully the value of this objection, fail to show any especial danger.

In the recent meeting at Boston, Dr. Edward Clarke, whose authority on any such subject is deservedly great, while opposing coeducation, on grounds alluded to elsewhere, took pains to state that immoral relations between students of a marriageable age were not feared by him. He stated distinctly that whatever danger there may be of this kind, is at an earlier period, before young women have arrived at an age to have an understanding of the necessary reserve between the two sexes. This opinion, resulting from an experience like that of Dr. Clarke who has

thoroughly studied the whole question involved, both socially and physiologically, adds to the value of such testimony as that of Dr. Woolworth, who, after an experience of thirty-two years as Principal of some of the largest academies in this State, in which boys and girls and young men and young women, of all ages, have been brought together, thus—according to Dr. Clark's experience, greatly increasing the danger—uses these words:—"There have been no scandals, at least, not more than may exist between the members of a school limited to one sex and the outside world."

We would now call your attention to the

#### EFFECTS ON THE UNIVERSITY.

The first point that will occur to every one under this head is as to the standard of scholarship. It has been claimed, that the admission of women would tend to lower the scholarship; and no case has been more frequently cited than Oberlin College.

This objection is based upon want of recognition of the fact that Oberlin College, and others like it, carry on great preparatory schools, nominally subordinate to the regular college organisation, but really outweighing it in numbers. This is not the case at the Cornell University, and there is no reason to expect that it will be. The University authorities have planted themselves firmly on the ground that they have no right to use their endowment in duplicating the instruction given in the Academies and Public Schools.

If women shall be admitted, it will be only upon just such examinations as are passed by young men; if they shall be continued from year to year, it will be by passing the examinations now required.

If it be said that the presence of women will tend to lower the standard of scholarship, or at all events to keep the Faculty from steadily raising it, it may be answered at once, that all the facts observed are in opposition to this view. The letters received by the Committee, and their own recent observations in class-rooms, show beyond a doubt, that the young women are at least equals of the young men in collegiate studies. As already stated, the best Greek scholar among the thirteen hundred students of the University of Michigan, a few years since; the best mathematical scholar in one of the largest classes of that institution to-day, and several among the highest in natural science, and in the general courses of study, are young women.

It has been argued that the want of accuracy and point, the "sloppiness" of much of the scholarship in some of the newer colleges, is due to the admission of women. The facts observed by the Committee seem to prove that this argument is based on the mistake of concomitancy for cause.

If "sloppiness" and want of point are inadmissible anywhere, it is in translation from the more vigorous and concise ancient and modern authors. Now, the most concise and vigorous rendering from the most concise and vigorous of all—Tacitus himself—was given by a young lady at Oberlin College. Nor did the Committee notice any better work in the most difficult of the great modern languages than that of some young women at Antioch College.

Nor is our own University entirely without experience on this point. Among candidates for admission, two years since, no better examination was passed than that by a young lady who had previously been successful in a competition for the State scholarship, in one of the best educated counties of the State. That she did not remain in the institution, was not at all due to the want of ability to compete for its higher honors.

As bearing on this point, the Committee present a letter from Professor Walter Smith, a man of great experience in England, as regards technical and art education, and who, on account of this experience, has been summoned to this country by the State of Massachusetts, and made State Director of Art Education.

"You ask my opinion, as a practical teacher, of the capacity of women and girls to take in technical education of the highest class, in arts and science, and as a corollary, what opinion I have formed of the general question, that which is now somewhat amusingly called 'the higher education of women.'

"To preface what I would say in response, I may state that for twelve years I held the position in England of Head Master of a School of Art, in the West Riding of Yorkshire, which never had less than two thousand pupils under its art instruction, (and which, for some years, had as many as six thousand pupils in its various central and district classes); also that for several years my own professional duties were spread over three schools of art, in towns—the population of which exceeded half a million—one school being a school of art and science and training-school for teachers, the only school of the kind in England, except the National Training School at South Kensington, London. The principal male and female schools of the district were also under my supervision. This, continuing in an unbroken period of above ten years, gave me, as I believe, sufficient opportunities of forming an opinion upon the question of capacity for sustained study, with regard both to male and female students.

"During the period described, I must have given in the schools of art, schools and colleges in which I either taught or managed teaching, several hundreds of courses of lectures upon the subjects which lay at the foundation of a knowledge of art, and those elements of science that belong

alike to art and scientific knowledge, such as geometrical drawing, orthographic projection, practical and theoretical perspective, conic sections, etc., etc., mechanical drawing being also an important subject.

“I formed a very definite opinion about the teachability of the two sexes, taught in one class, because the common evil of blackboard instruction became apparent, viz :—the teacher and all the readier pupils being made to wait until the slower ones had got through, before a fresh problem could be given. This hindrance seldom came from the female students, and did come very liberally from others. At the government examinations which came at the end of the winter course, this was more palpably shown by the result of the work done. I never remember a year in which the amount, both the prizes and certificates obtained by the ladies at these public examinations, was not, out of all proportion to the numbers competing, greater than that of those obtained by the male students.

“There is only one serious cause of failure at the public examinations at which girls sit for examination; and that is, their liability to become excited; some of the best suffer from that and are sacrificed to it.

“My opinion concerning the capacity of women to succeed in art study especially, was a good deal matured by an incident in my early experience in the north of England, which I shall not forget. When I assumed my position as Head Master, I found what probably always existed and unhappily now exists in many schools, a desire on the part of the young ladies to draw and paint simple bits of prettiness, without anything educational in them. I strove hard to induce them to attack the curriculum of study of the night classes for artisans,—the school of art course,—which meant work, both physical and mental, not the coloring of bird's-nests and butterflies,\*etc., etc.

“At that time there were annual competitions for bronze medals awarded by the Government Art Inspectors, which were distributed by an allotment of three medals to each of twenty-three stages of instruction, *i. e.*, a possible three medals, if the work was good enough. To induce the ladies of the day classes to enter these competitions, I promised that if they would take up two stages of study, they should be reserved for them, and I would ask the male students not to compete with them. Before this, no lady had ever taken a medal in that school. Of course the result of this ‘protection’ was that works good enough to take all the three medals in both stages were produced. That success opened up a new world to the dozen pupils who had achieved it. The next year I declined to reserve stages for them, but recommended an open competition with the male students in every stage. At the next annual examinations more than half the medals and prizes awarded to the school were taken by the

ladies, whose numbers were about one-fifth of the numbers of the male students.

“In the following year the male students came piteously to me to ask that some of the stages of instruction might be reserved to them, *as they could not compete with the ladies.*”

“Having gone through the bondage of protection and emerged into free trade, we could not go back; and since that time no reservation or distinction has been made between the students with regard to sex.

“That is an experience which will not easily be erased from my memory.

“Independently of this, I have had, in the preparation of both male and female teachers for the professional art examination at the South Kensington Museum, London, special opportunities of noting the mental capacity of both sexes in grasping purely scientific subjects, such as radial and parallel projection, and here put on record that I have found young women, not only equal to their masculine fellow students, but clearer-headed and more successful, both in their preparation and final examination in London.

“I suppose I need not refer to the comparative success of the two sexes in the more artistic subjects of study; that has been definitely settled long since in favor of the women; and it is my experience in teaching the scientific subjects as recorded above which has led me to the conclusion that in both fields, women are at least the equals of men.

“Moreover I have seen that the result of this mental work has been a very great advantage to those women who have undertaken it; it has made them happier, and by inducing a feeling of equality with their male fellow-students, has broadened their characters and increased their intelligence in everything, and thus made them more agreeable companions.

“I expect that if there be any real difference in the mental capacities of men and women, which I doubt, it will only be developed by an identical training of both, letting the results manifest themselves, without any extraneous assistance.

“It is an utterly useless experiment to teach the two sexes differently and then point to a difference of character as a proof of difference of mental capacity, which is practically what we have done in England hitherto. Up to within a year from the present time, no grammar-school in the United Kingdom was open to girls, and at the present moment no University is open to them. That is sufficient ground for asserting an entire incompetence to form an opinion on the subject, from evidence hitherto attainable, of the people who allowed so gross an injustice to last so long.

“The speculations of mere theorists on this question are absolutely worthless as evidence, and exceeding impudent in their pretentiousness.

"I have heard young men who never taught a mixed class of males and females for an hour in their lives, glibly lay down the axiom that man's is the reasoning and progressive mind, woman's the contemplative and conservative mind, and then proceed to account for this phenomenon by quotations of the opinions of philosophers, or by a recital of their own experienced observation, made probably during a ball or a picnic.

"The first thing to be done before any reliable conclusions can be come to in this matter, is to reject the evidence of those who are mere speculators or retailers of hearsay evidence. Those men and women only should be put into the witness-box who have something to say; it is utter waste of time to examine people of strong opinions, partisans of either side, who make up for their want of practical experience by great vehemence of expression.

"For my own part, I look upon a solution of this question as of more importance economically than as a matter of justice. One half of the minds of civilized people are as deliberately crippled and stunted by our foolish prejudices about capacities, as are the feet of half the Chinese crushed into shapelessness and uselessness through an old tradition. But ours is the more cruel habit of the two, for our barbarism sacrifices the beautiful mental structure; the Celestials only distort the small extremities of the body.

"Looking upon the question as one of fair play between men and women, I cannot suppose it possible for an intelligent man to believe it is for the good of the human race that the education of either half should be better than that of the other half. I am aware that some fanatical persons regard women as the superiors mentally of men, and their belief is to be accounted for by the example set to them by fanatical persons who have upheld the opposite of their creed.

"It seems to me that practical people who know anything of the subject will reject both fanaticisms and believe in the perfect equality of the two."

Still another effect upon the Institution has been prophesied by some—a loss of reputation. It is said that the admission of women would tend to its classification, in the popular mind, with certain institutions not highly esteemed among scholarly or thoughtful men, or the public at large.

That this would be the effect on some minds is probable; but the Committee see no reason to believe that this feeling would extend very far or last very long.

The same prophecies were made when the admission of young women was proposed at the University of Michigan; but the testimony of Chief

Justice Cooley, a Professor in that institution, shows that the standard of scholarship is not lowered, and that no permanently injurious current of opposition has been felt. The reason does not seem difficult to find. The University of Michigan was strong enough to try the experiment; it had braved storms enough not to tremble at a gust of prejudice. And it should be borne in mind that the Cornell University, too, is not so feeble in endowment, or in Faculty, or in number of students, or in the general provisions for education, or weak in its hold on the popular confidence, as to be shaken by a temporary loss of prestige in the minds of a comparatively small class.

And it should also be borne in mind that the sentiment of opposition to this movement now, is by no means so unhesitating as it was a few years since. Members of the Committee have been surprised to find many advocates of coëducation in the very quarters where they expected the most steady opposition; and even if there be opposition, all the winds of public opinion which the University has encountered thus far, have not been so favorable as to leave us without experience in buffeting opposing blasts, or, to state the fact more plainly, while no institution has ever had more noble friends or a more kindly public instinct in its favor, none has ever had to encounter a more bitter storm of misrepresentation, sneers, and old-world arguments and pedantic missiles, and it is therefore of very little consequence whether there be or be not added one more cause of futile opposition.

#### EFFECTS ON COLLEGES FOR THE SEPARATE EDUCATION OF WOMEN.

In view of the noble endowments and efforts already made in this State for the separate education of women, the question naturally arises, what will be the effect of the proposed experiment in coëducation upon these? Here too we can appeal to fact rather than theory. In the States where the system of educating young men and young women together is being most fully tried, there are, at the same time, institutions for the education of young women apart, flourishing and growing with the growth of the country. So it will doubtless be in the State of New York. There will always be a large number of parents who will prefer to educate their daughters in colleges like Vassar or Wells, where young women only are admitted. Nor do your Committee see anything to regret in this. That prince among modern thinkers, John Stuart Mill, never said a thing more wise than when he declared that uniformity in education is an injury, and variety a blessing. This great Commonwealth is broad enough for all, and any work proposed here will strengthen and be strengthened by all good work done at Aurora, Poughkeepsie or Elmira.



## GENERAL DISCUSSION OF THE OPPOSING THEORY.

In beginning their report your Committee stated that their duty seemed first to be to investigate the facts in the case separately, then to collate them, then to throw any light thus concentrated into theories and programmes.

In accordance with this plan they would conclude the general discussion of this subject by concentrating such light as they have been able to gain, upon the main theory embedded in the arguments against mixed education.

The usual statement of this theory contains some truths, some half-truths, and some errors. As ordinarily developed, it is substantially that woman is the help-meet of man, that she gives him aid in difficulty, counsel in perplexity, solace in sorrow; that his is the vigorous thinking, hers the passive reception of such portions of thought as may be best for her; that his mind must be trained to grapple with difficult subjects, that hers needs no development but such as will make her directly useful and agreeable; that the glory of man is in a mind and heart that rejoices in solving the difficult problems and fighting the worthy battles of life; that the glory of woman is in qualities that lead her to shun much thought on such problems, and to take little interest in in such battles; that the field of man's work may be the mart or shop, but that it is well for him to extend his thoughts outside it; that the field of woman is the household, but that it is not best for her to extend her thoughts far outside it; that man needs to be trained in all his powers to search, to assert, to decide; that woman needs but little training beyond that which enables her gracefully to assent; that man needs the University and the great subjects of study it presents; while woman needs the "finishing schools" and the "accomplishments," and that, to sum up, the character, work, training and position of woman are as good as they ever can be.

The truths in this theory have covered its errors. The truth that woman is the help-meet of man has practically led to her education in such a way that half her power to aid and counsel and comfort is taken away.

The result has been that strong men, in adversity or perplexity, have often found that the "partners of their joys and sorrows" give no more real strength than would Nuremberg dolls. Under this theory, as thus worked out, the aid and counsel and solace fail just when they are most needed. In their stead the man is likely to find some scraps of philosophy begun in boarding-schools, and developed in kitchens or drawing-rooms.

But to see how a truly educated woman, nourished on the same thoughts of the best thinkers on which man is nourished, can give aid and counsel and solace while fulfilling every duty of the household, we are happily able to appeal to the experience of many, and for the noblest portrayal of this experience ever made, we may name the dedication to the wife of John Stuart Mill of her husband's greatest essay.

But if we look out from the wants of the individual man into the wants of the world at large, we find that this optimist theory regarding woman is not supported by facts, and that the resulting theory of woman's education aggravates some of the worst evils of modern society. One of these is conventional extravagance.

Among the curiosities of recent civilization perhaps the most absurd is the vast tax laid upon all nations at the whim of a knot of the least respectable women in the most debauched capital in the world. The fact may be laughed at, but it is none the less a fact, that to meet the extravagances of the world of women who bow to the decrees of the Bréda quarter of Paris, young men in vast numbers, especially in our cities and large towns, are harnessed to work as otherwise they would not be; their best aspirations thwarted, their noblest ambitions sacrificed, to enable the "partners of their joys and sorrows" to vie with each other in reproducing the last grotesque absurdity issued from the precincts of Notre Dame de Lorette, or to satisfy other caprices not less ignoble.

The main hope for the abatement of this nuisance, which is fast assuming the proportions of a curse, is not in any church; for, despite the pleadings of the most devoted pastors, the church edifices are the chosen theaters of this display; it would seem rather to be in the infusion, by a more worthy education, of ideas which would enable woman to wield religion, morality and common sense against this burdensome perversion of her love for the beautiful.

This would not be to lower the sense of beauty and appropriateness in costume; thereby would come an æsthetic sense which would lift our best women into a sphere of beauty where Parisian grotesque could not be tolerated; thereby too would come, if at all, the strength of character which would cause woman to cultivate her own taste for simple beauty in form and color, and to rely on that, rather than on the latest whim of any foolish woman who happens to be not yet driven out of the Tuilleries or the Bréda quarter.

Still another evil in American women is the want of any general appreciation of art in its nobler phases. The number of those who visit the museums of art is wretchedly small, compared with the crowds in the temples of haberdashery. Even the love of art they have is tainted with

Committee recommend that Mr. Sage's gift be accepted on the conditions named by him, and that the establishment created under it be known as the Sage College of Cornell University.

ANDREW D. WHITE, *Chairman,*  
*In behalf of a Majority of the Committee.*